

jugated all the waters, the brides of the slave (VKITRA) . Varpi

6. These devoted MARUTS¹ eulogise thee with pious praise, and pour out to thee the sacrificial food: INDRA

has overcome by his devices the guileful Am, harassing the gods and arresting the waters.

7. MAGHAVAN, who art glorified by us, assailing with the thunderbolt the antagonist (of the gods), thou hast slain those who were ever hostile (to thee) from thy birth: desiring to do good to MANU,³ thou

hast bruised the head of the slave MAMUCHI.

8. Verily thou hast made me, INDRA, thy associate when grinding the head of the slave NAMUCHI like a sounding and rolling cloud:³ and the heaven and earth (have been caused) by the MARUTS (to revolve like a wheel).

9. The slave (NAMUCHI) made \women his weapons: what will his female hosts do unto me?⁴ the two his best beloved, (INDRA) confined in the inner apart-ments, and then went forth to combat against the

Dasyu?

¹ Or *Maruts* may here signify praisers, worshippers, *stotdrah*.

² *Manave gdtum ickchkan: gdtum* is explained *suhham*, but the scholiast identifies *Mann* with the *Rishi* of the *Suhta*, *namuchind apahritagodhandya mahyam*, to me whose wealth of cattle has been carried off by *NoMuddy* an *Asura* who has been before named.

³ *Asmdnam chit sicaryam varttamdnam T Sdyana* renders the two first *inegham ivu*, like a cloud.

⁴ *Indra* is supposed to say this.

⁵ These legends are apparently *Vaidik*, except the decapitation of *Namucki* by *Ind.ra*, which is related in the *Qadd* section of the *Salya Parva* of the *Mahdbhdrata*, where it is related that *Namvchi*, through fear of *Indra*, took refuge in the solar rays: *Indra* promised that he would not hum him if he came